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For the church historian, this study has considerable information bearing upon the progress of religious bodies during the period. Statistics are freely given, and conclusions drawn from a wide range of source literature. A good map of the location of churches is attached. The part played by the churches in politics is well presented. The bibliography is comprehensive and well arranged.

P. G. M.

ZOLLMANN, CARL. *American Civil Church Law*. New York: Columbia University Press, 1917. 473 pages. \$3.50.

This volume is the first attempt to set forth the legislation by which the several state and the federal governments have protected the various church organizations in their civil, contract, and property rights. The author has derived his conclusions not only from the statutes but from scores of court decisions based thereon. He has sought to meet the requirements of clergymen, church trustees, students of American institutional history, and lawyers. His style is free from technical phrases, and his viewpoint is strictly non-sectarian. Citations have been made in illuminating but not superfluous proportions. Historical development has been introduced where such knowledge has seemed necessary. The first chapter reviews in a general way what is protected by the states under the term "religious liberty." The following chapters give the law on corporations, church constitutions, trusts, schisms, church decisions, tax exemptions, disturbance of meetings, contracts, clergymen, officers, dedication and possession, pew rights, cemeteries, and Methodist Episcopal deeds. Only a thoroughly trained and long-experienced lawyer is competent to pass on the many fine points raised by a book so wide in its range and technical in its bearings. From the thoroughness of his documentation and the spirit in which he writes, it would seem that the author has given us a contribution as trustworthy as it is lucid.

P. G. M.

DOCTRINAL

YOUTZ, HERBERT ALDEN. *Democratizing Theology*. Boston: Pilgrim Press, 1919. 39 pages. \$0.25.

A discussion of the task of theology in a day of democratic ideals marked by genuine appreciation of the power of the spiritual inheritance of Christianity and an equally clear representation of the demands of democracy. The three enemies of a democratic theology are orthodoxy (as a type of autocratic thinking), mechanism (as a dehumanizing force), and externalism (as a type of activity which lacks spiritual depth).

G. B. S.

HEFELBOWER, S. G. *The Relation of John Locke to English Deism*. Chicago: University of Chicago Press, 1918. viii+188 pages. \$1.00.

The author challenges the very common assumption that Locke was an influential figure in the development of English deism. His study consists of a thoroughly objective consideration of all the facts at our disposal. He shows conclusively that rationalistic ideas were the common property of all liberal thinkers of the age, and that the fundamental validity of "natural religion" was almost universally conceded. To trace these exclusively or principally to Locke is to ignore the evidence. When we come to the specific question of attitude toward supernatural religion, Locke was